Fol. 9

Dr. *Newton's*

SERMON

Preach'd before the

QUEEN

Nov. 5. 1713.

BRITISH MUSEUM

9

A SERMON

Preach'd before the

QUEEN,

IN THE

ROYAL-CHAPPEL

AT

WINDSOR,

On Thurſday *November* the 5th. 1713.

By *Richard Newton*, D. D. Principal of *Hart-Hall*, *Oxon.*

Publiſh'd by Her Majeſty's Special Command.

OXFORD:
Printed for *Stephen Fletcher* Bookſeller in *Oxford*, and *George Strahan* at the *Golden Ball* in *Cornhil*, *London*. MDCCXIII.

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Rom. X. 2, 3.

I bear Them record, that they Have a Zeal of God, but not according to Knowledge.

For They being Ignorant of God's Righteouſneſs, and going about to eſtabliſh Their Own Righteouſneſs, have not ſubmitted Themſelves to the Righteouſneſs of God.

THE Perſons of whom St. *Paul* here ſpeaks are the *Jews*, whom he tacitely Commends for having a Zeal of God, whilſt he allows them really to have it; *I bear them record, that they Have a Zeal of God*: and whom, at the ſame time, he plainly Condemns for the ill Conduct of it, in that he affirms they *had it not according to Knowledge.*

That they had it not according to Knowledge is evident from the following Words. *For They being Ignorant of God's Righteouſneſs, and going about to eſtabliſh Their Own Righteouſneſs, have not ſubmitted Themſelves to the Righteouſneſs of God.* Now, if they had a Zeal of God, or, for His Service, and yet refus'd to Embrace That Doctrine, whereby God choſe to be Serv'd, and Oppos'd Another Doctrine to it, whereby the Cauſe of God would be Diſſerv'd, it muſt be through their Want of Knowledge that God did really chooſe to be Serv'd in the One Way, or was likely to be Diſſerv'd in the Other.

Wherein Their Ignorance of God's Righteouſneſs did conſiſt, and how ſuch Ignorance was the Cauſe

of their Zealouſly going about to eſtabliſh Their Own Righteouſneſs, will appear, if we duly Conſider, what is meant by the *Righteouſneſs of God*; and what, by *Their Own Righteouſneſs*.

God ſent our Saviour into the World for theſe Two Ends. To undergo *all that Puniſhment*, in Our ſtead, which was due to Us, and which We could not have undergone Ourſelves without being *Eternally Miſerable*: and alſo, To perform a *Perfect Obedience*, for Us, to the Whole Law of God, which, by reaſon of our Frailty, We could never have been able to have perform'd Ourſelves, and, which if we had not perform'd, we could never have been *Eternally Happy*: Eternal Happineſs being originally deſign'd as the Reward of Perfect Obedience only.

By His *Sufferings*, then, We are only exempted from *Miſery*, the Penalty of Sin; foraſmuch as We are thereby only releas'd from the Guilt we had contracted by the Breach of God's Laws, which Our Subſtitute hath fully Satisfied for: But, by His *Perfect Obedience* We are alſo entitled to *Happineſs*, the Reward of Perfection; foraſmuch as We are thereby eſteem'd Perfectly Righteous, having perform'd, by Our Surety, All that was demanded of Us.

If We do not *Believe* that our Saviour, by thus Suffering, hath thus Satisfied for us, We are yet in our Sins, are ſtill guilty, and have forfeited this Exemption from Miſery procur'd for Us. If, whilſt we endeavour to perform the Whole Will of God, we do not *Believe* that Chriſt's Perfect Obedience will make good the Deficiencies of our ſincere, however Imperfect Obedience, Our Obedience is ſtill Defective, we have not continu'd in *All* things written in the Law to do them, and, therefore, have no Title to the Reward which is due only to the Obedience that is Perfect.

But, if We *Believe*, and *Obey*, as we ought, Our Saviour hath Already Suffer'd for the Future actual Sins we ſhall truly Repent of; and hath Already made good the Deficiencies of our Future imperfect Obedience that ſhall be Sincere.

This is the *Chriſtian* Scheme; and, in the Belief of it, conſiſts That *Faith* which St. *Paul*, throughout This *Epiſtle*, aſſures the *Jews* will *Juſtify*, and *Save* Them.

For, whomſoever Chriſt, by His *Sufferings*, ſhall have rendred *not Guilty*, and therefore *not Puniſhable*; and, by His *Perfect Obedience*, ſhall have made *poſitively Righteous*, and therefore *Rewardable*; Him God will Accept of as Righteous, which is *Juſtification*; and Him God will conſequently Recompence, which is *Salvation*. And this Scheme is here call'd *The Righteouſneſs of God*.

On the other hand, the *Jews* had receiv'd the *Law* of *Moſes*; and, not rightly Underſtanding that That was only a Temporary, though a Divine Inſtitution, and that it was to give way to the Chriſtian Religion, whenever It ſhould be manifeſted to the World, thought themſelves oblig'd to adhere to it; and believ'd *Juſtification*, and *Salvation* to be attainable only by the Obſervance of it; and, that they ſhould do God good Service, if they ſhould Oppoſe to the utmoſt the Propagation of Any Religion whatſoever that ſhould Teach things contrary to the *Law*.

Theſe were the *Jewiſh* Principles; and This *Their* Method of attaining *Juſtification*, and *Salvation* by the Works of the Law, is here call'd *Their Own Righteouſneſs*. The Zeal they ſhew'd for the eſtabliſhing Their Own Righteouſneſs in oppoſition to the Righteouſneſs of God, St. *Paul* bears them record,

was a Zeal of God, or meant for His Service; but averrs withall, that it was not according to Knowledge, and, therefore, was not of ſervice to God, as it was intended to be. For they were Ignorant of the Chriſtian Scheme which I have before deſcrib'd. They were Ignorant that the *Ceremonial* Part of the Law was only a Shadow of Good Things to come, and which, therefore, was to be done away when the Subſtance ſhould appear. They were Ignorant that the *Moral* Part of the Law was not to be Aboliſh'd by Chriſt's Coming, but Heighten'd and Improv'd, foraſmuch as He came not to Deſtroy the Law, but to Fulfil it. *They were Ignorant*, in ſhort, *of God's Righteouſneſs, and going about to eſtabliſh Their Own Righteouſneſs, did not ſubmit Themſelves to the Righteouſneſs of God.*

Now, if the Religion of the *Jews*, notwithſtanding it was of great *Antiquity*, and of *Divine Inſtitution*, be here call'd *Their Own Righteouſneſs*, and not *God's*, ſince the Time appointed by God for the Continuance of it was expir'd, and the End of it's Inſtitution anſwer'd: much more may any *Novelties* introduc'd by any *Other Set of men* into the Chriſtian Religion, which God had appointed to ſucceed it, and order'd to remain without Addition, or Diminution, to the end of the World, be call'd *Their Own Righteouſneſs*, and not *God's*.

And, if the Zeal of the *Jews* in going about to Eſtabliſh the Religion formerly given them by God, in Oppoſition to the Chriſtian Religion, which by God's Appointment was now to ſuperſede it, be rightly Blam'd by St. *Paul* for being a Zeal *not according to Knowledge*; for that they might, and ought to have Known better, when the Will of God herein was reveal'd, explain'd, and by Miracles confirm'd

confirm'd to Them: much more will the Zeal of any *Other Set of men* Profeſſing the Chriſtian Religion, who ſhall go about to Eſtabliſh their Novel Doctrines, the Traditions of Fallible men, in derogation to, and corruption of that very Religion, be juſtly Culpable according to the Doctrine of St. *Paul*, for being a Zeal *not according to Knowledge*; for that they may, and ought to Know better, ſince the Will of God herein is ſufficiently Reveal'd to Them in the Scriptures, which they acknowledge to be the Word of God, and which may be Read, and Conſider'd, and Underſtood by Them.

More Particularly; If the Zeal of the *Jews* be *blame-worthy*, for that, in order to the Eſtabliſhment of the *Law* then to be at an end, it mov'd and ſtirr'd up them to deride, reproach, malign, perſecute, and deſtroy the Profeſſors of the *Goſpel* then to be embrac'd: much more will the Zeal of the *Romaniſts* be *blame-worthy*, for that, in order to the Eſtabliſhment of their Novel Doctrines at no time to be admitted, it hath, for many Ages, mov'd and ſtirr'd up Them to deride, reproach, malign, perſecute, and, as on this Day, to attempt to Deſtroy, and Extirpate all Thoſe who ſtill adher'd to the ſound, and uncorrupted Doctrines of Primitive Chriſtianity, ever, and at any Price to be retain'd.

Since, then, a Zeal of God *Not according to Knowledge* hath miſled both the *Jew*, and the *Romaniſt* in their reſpective Views; and hath hindred them from doing true Service to God, which St. *Paul* averrs of the One, and We are willing to Hope of the Other, They intended; We may fairly conclude, that only a Zeal of God *According to Knowledge* can do Him true Service; and that, therefore, only Such a Zeal ought to be exerted by Us. Now, That

only

only Such a Zeal May be exerted by Us, I ſhall make it my Buſineſs, in the enſuing part of this Diſcourſe, to ſhew,

Firſt, What *Zeal* is.

Secondly, What we ought to make the *Object* of our Zeal.

Thirdly, That we muſt ſincerely endeavour to *Inform* Ourſelves fully concerning the Nature of the Thing which we conceive to be a Proper Object of our Zeal, before we ſuffer Ourſelves to *Have a Zeal* for it.

Fourthly, That we muſt be throughly convinc'd that the *Means* we intend to make uſe of towards the End which, upon due Inquiry, we approve, are *Lawful*, before we preſume to Exert our Zeal in the Uſe of them.

Fifthly, That the *Manner* after which we make uſe of thoſe Lawful Means muſt be *Diſcreet*.

Firſt, I am to ſhew, What *Zeal* is.

Zeal is a Paſſionate Concern for the Honour, and Happineſs of That Perſon whom we truly Love and Admire; for the Proſperity, and Succeſs of That Cauſe, which we heartily Favour, or Eſpouſe. He, who Hath it not, will in vain Affect to have the Appearance of it. Great ſwelling Words are not always a ſign that the Heart is truly fill'd with it. Something feeble, and languid will diſcover itſelf in that falſe Fire, however it may ſeem to burn within us. But He, who is truly warm'd with it, cannot eaſily hide it if he would. Thoſe who have any Penetration will diſcover it. And Thoſe who have any Like Affection will inſenſibly partake of it's Heat. How eager, how impatient, how watchful,

how

how inquiſitive, how working, how perſevering is this Paſſion! How does it Toil for the Leaſt degree of Succeſs! And how does the Leaſt degree of Succeſs refreſh it, and quicken it for Further Toils! 'Tis what we hope for in our Friend, who, without it, contents himſelf with barely Wiſhing well. 'Tis what we Fear in our Enemy, whoſe Fiery Darts will be fatal to us, if God ſhall not vouchſafe to be our Shield and Buckler.

What Arms the Patriot with Courage to encounter all the Difficulties that are thrown in the way he takes to ſerve his Country; and with Dexterity to become Superior to them, but his *Zeal*? What Puſhes on the Villain to attempt Things horrid, execrable, infamous, laborious, expenſive, full of hazard, and withal perhaps not likely to ſucceed, but his *Zeal*?

Through *Zeal*, the Upright man is mov'd with a pious Indignation againſt thoſe who keep not the Law of his God. Through *Zeal*, the Preacher is *inſtant in ſeaſon, out of ſeaſon, reproves, rebukes, and exhorts.* Through *Zeal*, for the Confirmation of the Chriſtian Faith the Martyr Dies. And alſo, through *Zeal*, the froward Heretick Oppoſes his Private Opinion to Reveal'd Truth, and to the well grounded, long Eſtabliſh'd Judgement of the Church concerning it; diſputing, aſſerting, dictating, writing, and diſperſing his crude, indigeſted Notions through the World with unwearied Pains, and hardy Confidence of Succeſs: and, though not One Wiſe, or Learned, or Good Chriſtian fall in with him, exulting, and triumphing, in finding them abetted by Unthinking, and Illiterate Libertines, and Atheiſts.

In a word; a *Zeal* for the Eſtabliſhment of the

Romiſh

Romiſh Faith, and a *Zeal* for the Preſervation of a Private Friend, were, in the very ſame Perſon, the Motive to Enter into the moſt Wicked Plot that was ever form'd on Earth, and the Occaſion of it's Diſcovery.

Oh! may it ever lodge with the Wiſe, and Good; and be kept from the tumultuous Breaſt of the Ignorant, and Wicked! for nothing ever Hath done, or Will ever hereafter be capable of doing ſo much Good, or ſo much Miſchief.

Since, then, it is evident from this Deſcription of *Zeal*, that it is likely to produce either Great Good, or Great Evil, as it ſhall happen to be well, or ill imploy'd, I ſhall proceed to ſhew,

Secondly, What we ought to make the *Object* of our Zeal.

The *Object* of our Zeal ſhould always be ſomething *Good*, and of *Great Importance*.

It ſhould be ſomething *Good*. For, Zeal is only Deſire in a certain degree: and nothing is in Any degree Deſireable, but as it is in the ſame degree *Good*. We may indeed, and do oftentimes Deſire what is Evil, or Indifferent; but we neither do, nor can Deſire it as Such, but as it offers itſelf to us, and impoſes upon us under the appearance of ſome kind of *Good*. But, if we either did, or could Deſire what is Evil, or Indifferent as Such; yet ought not either of them to be the *Object* of our Zeal, ſince, though we may Ignorantly, or Vitiouſly deſire them, yet being not in themſelves *Good*, they are not Deſireable. Whatever, therefore, is in it's own Nature, or, in it's Tendency, Evil, ſhould be ſo far from being made the *Object* of any ſtrong Inclination, that it ought to create in us an utter Averſion.

Averſion. And, whatſoever is in Itſelf, and in it's Conſequence, Indifferent, when we conſider it as Such, will be ſo far from raiſing our Zeal towards the proſecution of it, that it will not keep our Attention cloſe to it.

As the *Object* of our Zeal ſhould be ſomething *Good*, ſo ſhould it alſo be ſomething of *Great Importance*. For Zeal, in the very Notion of it, ſuppoſes an Unuſual Fervor, an Uncommon Ardency of Deſire, an Impatience 'till the End we purſue is accompliſh'd, producing Activity, where we can Act, and Encouragement of thoſe who can, where We can not. And, therefore, as the *Object* of our Zeal ſhould be ſomething *Good*, that we may at all Deſire it; ſo ſhould it be ſomething of *Great Importance*, that we may Greatly Deſire it; and, indeed, that it may warrant our Great Deſire of it. For, ſince all Things that are Good, are not equally So, neither ought we to Deſire Every Good with the Same degree of Earneſtneſs. But, as what appears to us, upon due Inquiry, to be Beſt, we ought to Approve moſt; ſo, what we Approve moſt, we ought moſt earneſtly to Deſire.

And, in doing ſo, We ſhall the better influence, and excite Others to join with us in our endeavours to procure the *Great* and *Important* Good we aim at. Whereas, if We are as eagerly engag'd for the Succeſs of Trivial Matters, as, for That of Greater, Others may be induc'd to think Theſe not Greater; but, obſerving the Concern in Us, for Both, to be Equal, when they cannot but know that Thoſe are Frivolous, may be prepar'd to undervalue, and diſregard even Theſe, though they are indeed Momentous.

Hence, all that Violence, with which ſome Warm,

and Opinionative Men have thought themſelves concern'd to Defend Little Truths, hath created I know not what Indifference, and Lukewarmneſs in Others, even with reſpect to the Greateſt. For, having once obſerv'd, with deriſion, and contempt, that the *Importance* of the Thing contended for hath born no Proportion to the Heat of the Contention, they have, afterwards, ſlid inſenſibly into a ſuſpicion, that wherever there was the ſame Warmth, there was the ſame Weakneſs, and have contracted an unreaſonable Neglect of whatever they found men Earneſt for, as not doubting, but that the Glory of the Conqueſt was the thing they chiefly were in purſuit of, and not the Eſtabliſhment of the Truth.

And, indeed, the True Cauſe of ſuch their tenacious Adherence to, and obſtinate Defence of their Inſignificant Opinions, *Is* either their *Vanity*, which inclines them to Eſtimate many *fooliſh, and unlearned Queſtions*, according to the Perverſeneſs they find in Themſelves to Defend them; as if Every thing that would Bear a Diſpute were Worthy of it: or elſe, their *Impatience* to be thought capable of being in the Wrong; as if a thouſand Aſſertions, allowing them to be true, might not, with as much Honor, be Receded from, as they may be Maintain'd.

Such a Zeal as This, therefore, there is no Occaſion to be Affected with: for, let the Iſſue of it prove never ſo Succeſsful, yet no *Good*, or *Important* End can be ſerv'd by it. But, in Preventing a National Calamity; in Oppoſing a Peſtilent Hereſy; in Propagating the Pure Chriſtian Faith; in Confirming our Weak Brethren; and in Promoting the Glory of God every Other Way we can,

can, *it will be a Good thing to be always Zealouſly Affected.*

Thus far, then, we are got. That what we are Zealous for ſhould be ſomething *Good*, and of *Great Importance.* And, I believe, it will be agreed on all hands, that nothing elſe Ought to be the Object of our Zeal, or can Deſerve it.

But ſtill, I fear, it will not be ſo Univerſally agreed, What Is Important Good. For, ſince men Differ very much in their Opinions, it will ſometimes happen, that, whilſt One man Thinks the *Saving* a Nation to be an Important Good, Another, as the Hiſtory of this Day's Conſpiracy can aſſure us, may prevail upon himſelf to Think the *Deſtruction* of it So. And, to ſhew that Neither of them Thinks Alone, the very Same Perſon, for the very Same Attempt, is *Executed* here, and *Canoniz'd* abroad.

As Men, then, ſhall happen to Differ in their Opinions of Important Good, ſo will it happen, that, what One Perſon ſhall think himſelf oblig'd with Zeal to Defend, Another will think himſelf oblig'd with Equal Zeal to Oppoſe. That, therefore, the Zeal which we exert, in Defence of our Own Opinions, and in Oppoſition to Thoſe of our Adverſaries, may be *according to Knowledge*, I ſhall ſhew,

Thirdly, That we muſt ſincerely endeavour to *Inform* Ourſelves fully concerning the Nature of the Thing we conceive to be a Proper Object of our Zeal, before we Suffer Ourſelves to *Have a Zeal* for it.

For it is certainly True, that an Ignorant Zealot may work himſelf up to as Sturdy a Spirit of Oppoſition, and uſe as great Activity in a Cauſe

that does not in the leaſt Deſerve it, as a Better Man, furniſh'd with more Knowledge, and Experience, may do for a Better Purpoſe. And it is certainly As true, that, whilſt he is ſo doing, he is not ſure, but he is with great Violence Oppoſing, what, if he had been better *Inform'd*, he would with great Affection have Eſpous'd. And, how Uncomfortable a Reflection will it be to That Man, whenever he ſhall come to be Undeceiv'd, to look back upon what is paſt; and Trace the irregular, and unwarrantable Steps he hath taken, up to the firſt Occaſion of them, his Neglect of duly *Informing* himſelf, from whence he ſhould ſet out, and whither he ſhould go!

Reviewing the Wretched Error, how is he tempted to Perſiſt in it, rather than Appear to have been Miſtaken, or Acknowledge himſelf to have done much Miſchief, through his Miſtake! or, Reſolving to take the Right Path for the future, what a Task hath He upon him to Repair what he hath done amiſs; or ſufficiently to Lament, that what he hath done amiſs is Irreparable!

How does he Blame thoſe Artful, Intereſted men, who, finding him Uſeful for their Purpoſe, much at leiſure, and more deſirous to Do Something, than to be Inſtructed What to do, took the Advantage of his Strong Paſſions, and his Weak Reaſon; of his Ambition to reſemble Some Conſiderable Mover, and to be reckon'd of Some Moment!

How will He Abhor himſelf for having *cry'd aloud*, and deſir'd the People to *come and ſee his Zeal for the Lord*, when he is, now, Conſcious to Himſelf to have been forward only to diſcover his own reſtleſs, turbulent Diſpoſition, without having in the leaſt Conſider'd, what it was that he ſo furiouſly purſu'd!

The

The Neceſſity, then, of a full *Information* about the Object of our Zeal already appears: the Way to it will be eaſily found, if we uſe a Faithful *Diligence* in our Inquiries, having firſt laid aſide all manner of *Prejudice* that may attend us in the making them.

That our Anceſtors have had Such an Opinion; That, in Our early years, the Same hath been carefully infus'd into Us, and hath grown up with us; That, therefore, we find in Ourſelves a Diſpoſition to Favour it; and are furniſh'd with ſome plauſible Arguments to Support it; That Thoſe, whoſe Learning, and Virtue we Admire, maintain it; or, whoſe Affinity, or Friendſhip we Regard, run into it; That we ſhall Pleaſe, or Diſpleaſe Them, as we profeſs, or diſown it; and, conſequently, reap ſome Advantage, or Diſadvantage to Ourſelves, as we eſpouſe, or deſert it: or Laſtly, That we ſhall attract ſome Admiration of the ſtrength of our Parts, and deepneſs of our Penetration, by being the Authors of any New Opinions; or, That, by departing from our Old Ones, we ſhall act in Oppoſition to Thoſe whom we Hate, or Envy, or Deſpiſe, or would Diſgrace, are all of them Conſiderations, that, with the Inſincere, or Inadvertent Inquirer, are likely to have a ſtrong Byaſs upon the Mind, and, both to hinder, and miſlead him in his ſearch after Truth; and muſt, therefore, be laid aſide by Thoſe who, in good earneſt, deſire to be truly, and fully *Inform'd*, in order to *Have a Zeal* according to Knowledge.

For, any Zeal we ſhall be warm'd with barely on Theſe Accounts, is not an Earneſt Deſire, that what is Good, and of Importance ſhould Succeed; but, a Deſire only, that our Forefathers ſhould Appear

to

to have been in the right, whether they were ſo, or not; a Deſire, that our Education ſhould not have been in vain; a Deſire to avoid the Imputation of having been ſo long in an Error, and the Ignominy of not having yet been able to diſcover that we were ſo; a Deſire not to loſe the Credit of having the Same Notions with Thoſe whom we Admire; or the Pleaſure of Thinking with Thoſe whom we Love; or the Benefit of Siding with Thoſe who can Serve us: or Laſtly, a Deſire to Sooth our Pride; or Gratify our Spleen.

Having been thus watchful over our own Hearts, having, now, ſhut out every Partial Thought that might have an improper influence upon our Judgements, we ſhall find the Way to Knowledge more open, and leſs intricate, and, conſequently, ſhall not be ſo liable to miſtake it. Honeſt *Induſtry* accompanied with our Earneſt Prayers to God, that He would enlighten our Underſtandings, and make us clearly diſcern thoſe things that are for His Service, will now lead us on Chearfully, and Safely, till we arrive at the Satisfaction we want, in the Diſcovery of the Momentous Truths which we are in ſearch after, and which having found, we can fully Acquieſce in.

The Force of Controverſial Reaſonings will be clearly ſeen and collected; and duly weigh'd and conſider'd by us.

Converſation with thoſe who Differ from us, will no longer be a Tryal of Skill, but a Proper Means of Improvement. No longer will Men imploy their Learning, and their Eloquence, to Baffle, and Expoſe the Uninform'd, but eſteem it a Greater Victory to have Receiv'd, or Imparted any Uſeful Knowledge, than to have kept the Field, Unanſwer'd.

The

The Holy Scriptures, the Unerring Rule of what is requir'd of Us to Believe, and Do, will not be wreſted to favour any New, fond Scheme of Faith, or Practice; but the eaſy, natural, genuine Meaning of what we therein read, for our Inſtruction, will lie open to our View. The many Paſſages of Holy Writ, which the Wit, and Sophiſtry of Contending Parties have made obſcure, and perplex'd, will looſe, and unfold themſelves to us. No longer, now, will the Doctrine of Salvation by *Works* exclude the Neceſſity of *Faith*; nor, That of Salvation by *Faith* deſtroy the Neceſſity of *Good Works*. No longer, now, will, *This Is my Body*, have any other meaning than, that *This Repreſents my Body*. And the real Difficulties, if any Such ſhall remain, after we have faithfully compar'd the Texts that have contributed thereto, will either be reconcil'd, and adjuſted; or, at leaſt, inſtruct us, that what is inſuperably Difficult, and Uncertain, being not Neceſſary for us to know, cannot be a Proper Object of our Zeal; leſt, whilſt we are endeavouring to Promote what we preſume to be an Important Good, we may be Eſtabliſhing, for any thing we know to the contrary, ſome very Important Evil.

Had the Conſpirators of this Day but us'd This *Impartial Diligence*, in order to have *Inform'd* themſelves rightly concerning the horrid Fact they were prepar'd to have Committed, I perſwade Myſelf, they could not have been *Poſſeſs'd* with the mighty *Zeal* they had for the Succeſs of it. But alas! for fear they ſhould Miſtake their Divine Rule, they were not ſuffer'd to have the free Uſe of it; and being ſtudiouſly kept in Ignorance, we cannot wonder, if, in this particular, Their Zeal was *not according to Knowledge*.

Having

Having ſhewn, That We muſt ſincerely endeavour to *Inform* Ourſelves fully concerning the Nature of the Thing we conceive to be a Proper Object of our Zeal, before we ſuffer Ourſelves to *Have a Zeal* for it: And alſo, how this full *Information* may readily be come at; I ſhall proceed to ſhew,

Fourthly, That we muſt be throughly convinc'd, that the *Means* we intend to make uſe of towards the End which, upon due Inquiry, we approve, are *Lawful*, before we preſume to exert our Zeal in the Uſe of them.

And, here, it muſt be confeſs'd, the truly Zealous Perſon will meet with a great Tryal: a Tryal that will Exerciſe the Circumſpection, and Integrity of the Wiſe, and Good; and under which, the Weak and Imprudent Zealot, will, through his Unwarineſs and Precipitancy, hardly ever fail to Miſcarry.

For, when a man, after due Inquiry, ſhall be throughly convinc'd of the Goodneſs, and Importance of the End he aims at, and ſhall have work'd himſelf up to an earneſt, and affectionate concern for the accompliſhment of it, how natural is it for him to have his Eye ſo fix'd upon the diſtant Object, and his Heart ſo eager in the purſuit of it, as not eaſily to obſerve what prohibited ground he freely tramples over, what ſacred fences he violently ruſhes through, in order to arrive at it!

But, however, let This Good be never ſo Great, never ſo Important, yet, we muſt remember, that it is a *Zeal of God* which we pretend to exert in the Proſecution of it. That God will not be ſerv'd, in One reſpect, by our Diſobedience to Him in Another. That His Arm is not ſo Short, that it cannot

Save

Save what we fear will be Loſt; nor ſo Weak, that it cannot bring about the Events that ſhall Pleaſe Him, without Our Irregular, and *Unlawful* Aid.

There cannot be a more Important Good than the Eſtabliſhment of the Pure Chriſtian Faith, and yet, even That muſt be Eſtabliſh'd by the Conſtancy of it's Profeſſors, and not by their Cruelty: ſince Perſecution is what a Zealous Chriſtian can Willingly Suffer, but cannot *Lawfully* Inflict.

But, to ſpecify each Good that is Important, and the ſeveral *Means* by which it may be attain'd; and, to pronounce, concerning each of them, which is *Lawful*, and which *Unlawful*, would be a Task very Difficult, if not Impoſſible to be perform'd; however, certainly too great for the Compaſs of This Diſcourſe, and beyond the Deſign of it.

I ſhall, therefore, content Myſelf to ſay, in general, That *We muſt not do Evil that Good may come of it*: Hoping, that ſo Poſitive, ſo Univerſal, ſo Plain a Law of God will be of ſufficient force to convince us, that, the ſame Care, which hath been ſhewn to be Neceſſary, in order to our being *Inform'd* what we ought Zealouſly to Purſue; will be further Neceſſary, in order to our being Satisfied of the *Lawfulneſs* of thoſe *Means*, by which it ought to be Purſu'd.

For, if once this Doctrine be advanc'd, That the Goodneſs of the End will Juſtifie the Badneſs of the *Means*, what Miſchief may not be Authoriz'd by it? For, not only what was really an Important Good would Entitle Us to the Uſe of Any Means, whereby it might be attain'd; but, what any one ſhould be Perſwaded was Such a Good, would do ſo too; and thus, ſince men may be miſtaken

about their End, the moſt *Unlawful Means* would often be made uſe of for the moſt Unlawful Purpoſes.

But the Holy Ghoſt hath given us this admirable Rule, as a Reſtraint upon our Ardour; that, if we are Wrong in our Propos'd End, we may have fewer ways to arrive at it; and, if we are Right, God can ſufficiently aſſiſt all *Lawful Means* towards the accompliſhment of it.

What ſhall we ſay, then, with reſpect to the Contrivers of That Wicked Plot, Our Deliverance from which we this Day commemorate!

If they had been never ſo fully perſwaded, that the Doctrines they eſpous'd were a Part of the true Chriſtian Religion, and, therefore, fit to be Eſtabliſh'd; yet, methinks, the Patrons of St. *Peter's* Apoſtolical Superiority might have been contented with an aſſurance from Chriſt Himſelf, that His Religion was built upon *That Rock*; and that, therefore, the Gates of Hell could not finally prevail againſt it; and not have had recourſe to *Unwarrantable Means*, which God muſt needs condemn, in order to Eſtabliſh That, which God had Promis'd ſhould never be Remov'd: at once, Offending God in the Uſe of what he had Forbid, and Diſtruſting Him in what He had Promis'd; and yet, abſurdly Believing, that, This was the Way they were oblig'd to Try, to Pleaſe Him.

Methinks, They might have waited with ſubmiſſion God's Own time for the Reſtitution of the Catholick Cauſe, if ever it were to be Reſtor'd, and not have had recourſe to a *Means* of effecting it, which before they could prevail upon themſelves to make uſe of, they muſt have blotted out Every Moral Notion from their Souls, and have got looſe from

from *All the Ties* of that very Religion they pretended with ſo much Zeal to Eſpouſe.

For, if we take a View of the Framers of this dark Deſign, of this mercileſs and bloody Maſſacre, Where was their Chriſtian *Fortitude*, in bearing Wrong, if Any had been done them? Where was their Chriſtian *Meekneſs*, in forgiving Injuries, if Any they had receiv'd? Where was their *Reſignation* to the Divine Will under all thoſe Diſpenſations, which men cannot Lawfully Remedy? Where was their *Submiſſion* to the Higher Powers, and their *Obedience* to the Eſtabliſh'd Laws of the Community wherein they liv'd, *not only for Wrath, but for Conſcience ſake*? Where was the *Reverence* due to the Anointed Head of Sacred Majeſty? Where was the *Eye of Pity*, and the *Bowels of Compaſſion*, to Plead for the many Lives of Thoſe who were, on this Day, doom'd to Slaughter? or, Where was the *Charity* and *Love* of Souls, to Thoſe poor Wretches, whom they had conſpir'd to Hurry into another World, without giving them room for One Penitent Thought, and who, yet, they verily Believ'd, would be Damn'd without Repentance?

Well were they prepar'd to ſhew a Zeal of *God* according to Knowledge, who, of neceſſity, were firſt to bring themſelves to have *No Religion*, before they could exert their Zeal.

Haſt thou Their *Faith*? *Have it to Thyſelf.* And think not, that Thou art Commiſſion'd to overturn Kingdoms to Promote it; or to extirpate all thoſe who Conſcientiouſly *Proteſt* againſt it.

The Chief of Thoſe Conſpirators Themſelves, before they died, though they deſerted not their *Faith*, yet readily confeſs'd, that, God had diſapprov'd the *Means*, by which they were prepar'd to

have advanc'd it, when they came to receive, from His Avenging Hand, a Punishment bearing great similitude to That which they thought to have inflicted upon Others. *They had encourag'd themselves in Mischief, and communi'd among themselves how they might lay snares, and said that no man should see them. But the Lord is known to Execute Judgment, and,* therefore, *were the Ungodly trapped in the Work of their own hands.*

I come now, in the *Fifth* and last Place, to shew, That the *Manner*, after which we make use of any Lawful Means, must be *Discreet.*

For, many Persons, who very well know what they are Zealous for; who are able to produce very good reasons why They Themselves are, and why Others should be so Affected; who Can choose those Means that are Proper, and Will not use those that are Unlawful, may yet be Zealous after so unthinking, so *Indiscreet* a *Manner*, as shall do as little real Service to the Cause they would assist, as if they indeed Wanted Zeal.

For, if the Want of Zeal in One Person, hath often rendred the Use of it Insufficient in Another; it may as truly be affirm'd, that the *Indiscretion* of it in One Person, hath often Subverted the right Application of it in Another. For the Sincerity of One, who uses it *gravely*, *prudently*, and *steadily*, is not so easily to be discern'd, as is the *Indiscretion* of One, who uses it *frivolously*, *peevishly*, and *rashly*. And, the *Indiscretion*, which is evident in the One, often rendring suspected the Sincerity, which is not always evident in the Other, will rather Hurt the Cause he is concern'd to Support, than Serve it.

In our Disputes, therefore, with men who differ from

from us, we muſt always be careful to keep that Temper, that ſhall permit us to Hear with Patience, what Another hath to Object; and to Speak with Clearneſs, and Caution, what We Ourſelves have to Reply. For, as an *Indiſcreet* Zeal may tranſport us to Such Confuſion, as will hinder us from being well Underſtood; and to Such Unwarineſs, as our cooler, and more indifferent Adverſaries will thank us for the advantage of: ſo, Every man will take it amiſs, that, what He ſays to Support his Opinion, is not thought worth *Their* Conſideration, at leaſt, who would perſwade him out of it.

Sometimes, through an *Indiſcreet*, Intemperate Zeal, men have proceeded even to Indecencies of Language, and a Rude Treatment of the Perſon whom they would Undeceive. As if a bitter Reflection were proper to Enlighten the Underſtanding, in order to See the Truth, or to Incline the Will to Embrace it. Or, as if the corruption and frailty of Human Nature were not Such, that, generally ſpeaking, men had rather Err with Thoſe, who uſe them kindly, and whom they Love, than be in the Right with Thoſe, who abuſe them, and whom, therefore, they Diſaffect.

They, who thus think to gain their Adverſary, without gaining ſome ſhare of his Affection, have a better Opinion, both of the Force of their Own Eloquence, and of the Towardlineſs of His Diſpoſition to be inform'd, than either Good men Ought to have, or Wiſe and Experienc'd men Can have.

Such a *Way* of Exerting our Zeal, as This, is *not according to Knowledge*; nor ought it, upon any account whatſoever, to be us'd: for, allowing that Another's Ill Manners may Deſerve this rough Uſage, yet, it becomes no man, that hath Better, to Give it.

It

It may be of ſome Uſe, indeed, to Cool Ourſelves, whom unexpected Oppoſition may have Warm'd, as looking like ſome Satisfaction for the ſeeming Injury hath been done us, by the Perſon, whoſe weaker Judgment, and ſlower Way of collecting the Force of our Reaſonings, would not preſently permit him to cloſe with us: But, ſure, it always Diſſerves the Truth, it would Evince.

Thus *may we be Zealouſly Affected, and yet not well*, nor in a *Diſcreet Manner*. Or rather, ſtrictly ſpeaking, this is not Zeal, but our own Infirmity. For, true Zeal is only a Paſſion that is Uſeful, in a certain degree, and under due reſtraints, as all Other Paſſions are: which limits if it exceed, it is no longer Zeal, but Fury; but an Impotence of mind; but the Spirit of Oppoſition inflam'd by our hatred, or envy, or malice: It is a *Strife that tends to no Profit, but to the Subverting of the Hearers*: whom it may Incenſe, but will be ſo far from Convincing, that it will rather Induce them to ſuſpect, we have Some Further View, in endeavouring to Perſwade them, than the Bare Good that may ariſe to them, from their being ſo Perſwaded; and make them Prejudic'd againſt Better Reaſon, when it ſhall happen to be more Calmly offer'd.

And thus having ſhewn, that, in order to *Have a Zeal according to Knowledge*, we muſt, firſt, conſider the *Nature* of This *Paſſion*, how warm, and active, and enterprizing it is; and, from thence, inferr the Neceſſity we lie under of placing it upon a *Proper Object*; and, conſequently, of inquiring *Diligently* and *Impartially*, what Is a Proper Object of Zeal; and, having found it, of uſing the utmoſt Caution, that we do not purſue it by *Unlawful Means*; nor fruſtrate the moſt Lawful, by any *Indiſcretion* in

applying

applying them; there remains nothing more for Me to do, than to Exhort Every One, in the Name of our Lord Jeſus Chriſt, to be truly Thankful to Almighty God, for his Great Mercy manifeſted to Us, in our Wonderful Deliverance from the ſad Effects of a Zeal, that was, in No reſpect, *according to Knowledge*; and, to ſhew this our Thankfulneſs, in being ready, upon all Occaſions, to exert a Zeal, in Every reſpect, *according to Knowledge*.

For, though an Extravagant Zeal, founded upon no Reaſon, nor limited by any Bounds, purſuing it's End with great Uncertainty, whether that End be Right or no; and with little Sollicitude, whether the Means, by which it is to be attain'd, are Lawful or not, be very Sinful, as reſulting from *the Wrath of man, which worketh not the Righteouſneſs of God*: yet, a wiſe, ſteady, uniform, well grounded, well directed Zeal, is very Acceptable to God, and will enable Us to Serve Him, which is the beſt way we have to Thank Him.

And, indeed, it will be found, upon Experience, that there is no Promoting any Conſiderable Good without it. For, God will Deny us the Opportunity of recommending ourſelves to his Favour, by doing Him true and laudable Service, if we do not Zealouſly Inquire after it; or, will, in vain, Give us the Opportunity, if we do not Warmly Embrace it. We ſhall content Ourſelves to be Idle Spectators of what paſſes before us; have little or no Concern for the Succeſs of One Cauſe more than of Another; or, through a timerous Inactivity, hope to have That done, by Other Hands, which, we apprehend, will be too Troubleſome, or too Dangerous for Us to Meddle with.

But, ſo long as we have the Power of Thinking and

and of Judging; whenever Two things are fairly propos'd to us, we muſt, of neceſſity, Prefer the One to the Other. And a Wiſe and Good man will always think it becomes him to Wiſh well to, and Promote what he Prefers.

For, there is nothing ſo well Intended, or Undertaken, but it may, and, indeed, is likely, for that very reaſon, to meet with Oppoſition from Bad men; which Oppoſition will certainly Prevail, if it be not as Zealouſly withſtood, as it is Violently made.

Whoever, therefore, ſhall be Paſſionately concern'd, either to Promote a Good Deſign, or to Obſtruct a Bad one, is engag'd in the Service of God; and cannot better ſhew his Thankfulneſs to the Almighty, for any Deliverance from the Ill Conſequences of a blind and impetuous Zeal, than, by eſpouſing, with a hearty, ſincere, prudent, and well regulated Affection, whatſoever He ſhall, after due Inquiry, truly Believe to be Good and Acceptable to Him. And then will Every man *bear him record, that he Hath a Zeal of God according to Knowledge.* And, that, *not being Ignorant of God's Righteouſneſs, nor going about to Eſtabliſh his Own Righteouſneſs,* He doth in all things *ſubmit Himſelf to the Righteouſneſs of God.*

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